Numb. 4.

Heraclitus Ridens:

AT

A Dialogue between Jeſt and Earneſt, concerning the Times.

Tueſday, February 22. 1681.

Jeſt, SOho; Soho: my horſe hath found a hare: a ſtout old grey Common-Wealth Puſs, ſitting in an old Form of Godlineſs: Ho loo Bob! Loo *Crop*, Loo, Loo, Loo *Smug*! look how the cunning Bitch ſteals away down a thorow (Reformation) to the Cover, and theſe damn'd Curs run ſtaring the quite contrary way. Well *Crop* you have loſt your Tail and your Ears already, you'l e'en be hang'd ere long I doubt.

Earn. And if poor *Bob* and *Smug* be not ſerv'd with the ſame ſauce, they'l croſs the Proverb, but you are miſtaken, Brother; had you rous'd a Hart Royal, you ſhould then have ſeen how the Curs would have pinch't.

Jeſt, Bleſs me! I can go no whither about my vocation but you hunt me dry foot I think: No Sir, I'le have no more to do with you, you are a ſtrange Blade they ſay: You are Prieſts and Jeſuits too, in *Newgate* and out of *Newgate*. You cannot ſay Bo to a Gooſe, you do not know that *Heraclitus* was the weeping Fool-aſs-of-a, that for fear of looking old never laugh'd in his Life.

Earn. Yes Dear Brother, once at a Wedding between an Aſſes chapps and a bunch of Thiſtles: And how d'ye think he can forbear now to ſee a whole Drove of thoſe Dull Cattel lay their Lips ſo gingerly to a handfull of Queries which they are chewing upon.

Jeſt. Come, Come leave your Fooling and your Fidling, you are for diſuniting Proteſtants, that's the ſhort and the long on't. You Sir, You would not have 'em hang together as one man, as ingenious Mr. *Care*, the true Proteſtant Mr. *Smith*, and Suffering Mr. *Harris*, are endeavouring to perſuade them to do, for which they lay out themſelves in ſeaſon and out of ſeaſon, So they do, for all your brave all's, and doubt not but by Gods bleſſing and their painful endeavours to effect their Good Deſign, in ſpight of your teeth.

Earneſt, Soft Fire makes ſweet Malt, good Brother, No haſt I hope of hanging true men; Pray, now your delicate Harangue is over, give me leave to ſpeak a little Senſe and Reaſon.

Jeſt, I tell you I am reſolved to turn Proſelyte to theſe powerful Gentlemen, and to defie Senſe and Reaſon. I do not like Senſe and Reaſon, they are a couple of Prieſts and Jeſuits, and if we liſten to them they will certainly bring in Popery and Arbitrary Government. Why Sir the Nation will be ruin'd and undone, if we hearken to theſe two Fellows, Senſe and Reaſon: Theſe two, and a buſie Fellow they call him Mr. Law, I think, are the great diſuniters of Proteſtants: No Sir, Nonſence is a profound Science, and to be Unreaſonable, and an Enemy to Mr. Law, makes a man conſiderable, gives him a great figure, and renders him a truer Proteſtant and better Subject, than all your ſneaking Senſe and Reaſon, or Mr. Law and his man Obedience too.

Earn. Well Dear Brother, I muſt not loſe you, I'le buy your Company at any rate, and to oblige you, ſince I find you are ſo in love with it, I'le keep you out of the Huckſters hands, and freely give you a Parcel of as Delicate and Unreaſonable Nonſenſe, and Spirit of Contradiction to drop into a Diſh of Coffee for your mornings draught, as e're was tipt over tongue.

Jeſt, Now you ſpeak like an honeſt man, and if you be ſo, you'l be as good as your word, but I hope there is no *Jeſuits* Powder in your Nonſence.

Earn. Nay, I will not ſwear for it, but it goes for as true Proteſtant Nonſence as ever was in the world, for I had it from the Doctors of *Goatham* Colledge, *Curtis*, *Care*, *Harris* and *Smith*, who have a far different notion of *true Proteſtant* from me, I confeſs; but the plain truth is, I borrowed it from them, while they were all buſie at the Fire, preparing true Proteſtant Mercury, ſublimate and precipitate, but it will taſt the better; for you know ſtollen Waters are ſweet.

Jeſt, Come, without *Sans* Ceremony (for I am reſolved to ſet up for moſt refined Nonſence) let's have it, my Teeth run over with water at it.

Earn. Sir, I can deny you nothing, then thus:

1. That the moſt infallible Expedient to unite Proteſtants, is to make the Union impoſſible, by branding all, who are not Diſſenters with the names of Popiſh, or Popiſhly affected, Maſqueraders and Tories; and allowing the name of true Proteſtant only to one Party.

2. That the moſt prudent Method to ſecure the Nation againſt the formidable power of *France*, is to embroyl us among our ſelves.

3. That the true Proteſtant way to Eſtabliſh the Church of *England*, is to pull it down; or however, where God has a Church, to let the Devil have a Chappel, and to preſerve it in Purity, by letting in Schiſm and Error.

4. That

4. That to make a Prince great and glorious, is to be effected, by giving him no Money; and the certain way to make him be Beloved by his Subjects, is to inform them, *he is not to be Trusted*; to scandalize his Government, and tell the People, all Arts are used to bring in Popery and Slavery.

5. That the way to approve a mans self to be the best Subject, is to do the same things that the worst did; sow Sedition, raise Fears and Jealousies in the minds of the Subjects, and by all the Tricks of a dancing Bear, to endeavour to alienate their affections from their Sovereign.

6. That the only Demonstration of being a true *Englishman*, and a true Protestant, is to be, and allow of any Religion, which is the same thing to be of all, and of none.

7. That it is impossible to support our Forrein Alliances, encourage them to trust to our Assistance, or to preserve the *Neatherlands*, by any other way then starving the Exchequer.

8. That the best way to keep the Government upon the Wheels, is to break the Axle-tree of the Laws, and justifie it when we have done, as the true Protestant Interest and Religion.

9. That it is a great dis-reputation to Popery, to call all such as dare venture to assert the Government in Church and State, as now by Law Established, Priests and Jesuits.

10. That the little finger of the State is as big as the whole body, and the head too; and a Vote of the House of Commons as obliging as an Act of Parliament.

11. That a Jury may for Conscience sake venture at Perjury, and notwithstanding their Oath, for favour and affection to save a Brothers purse, may venture both their Ears and their Souls.

12. That to take away the Guards, is the most effectual way to secure His Majesty.

Jest. How d ye say secure? I hope you mean in a true Protestant way of Nonsence, as one may say, Secure, is a dangerous word, if it be spoken in the way of Sense.

Earn. You say well; and yet your new admired true Protestant friends are great admirers of the word Secure: they are all as busie at *Hush Lullaby*, and rocking of the Sons of the Church of *England* asleep, as if they were resolved to give them a knock in the Cradle; and that they may sleep secure, Whist, not a word of 41. and 48. if you do, you are a Priest and a Jesuist, a Son of the Whore of *Babilon* presently; as if a man could not leave *Rome*, unless he live at *Geneva*, and it were impossible to be a Protestant, except he will be a Mutineer, if not a Rebel. 'Tis a plain case, touch a gall'd Horse and he will kick, and so will an Ass too, though not so gentilely, but according to his Talent, and in the way of Nonsence. I have another bunch of Lettuce for their Lips.

Jest. Nay, if you be for that Sport, e'en Quere by your self, for you'l be for talking abominable cunning Sense and Reason, and Law and Obedience, and all that; and I must tell you, I am for Liberty and Property, and will not have my Conscience tyed like a Dog in a string, by your rules of Sense, Reason, Law and Obedience.

Earn. Well, then I hope I may have liberty to Quere by my self; and for you brother *Jest*, let me only advise you, and your new friends to be merry and wise, and have a care your Tutors do not give you some of the *Salad de Gascon*, which we call Neck-weed, for it is apt to make a man laugh but on one side of his mouth.

Quere, 1. Whether that Lady who writ it for News upon the late King passing the Bill for a Triennial Parliament, that His Majesty had passed an Act for a Tyrannical Parliament, was a Ptopheteſs, or under a wilful mistake?

2. Whether Father *white bread*, and Father *Gavan* were better Preachers and Saints at a true Protestant Conventicle, or at the turning off at *Hide-park* corner, and what Doctrine it was which led them to both those places?

3. Whether old *Noll*, *Bradshaw*, and the rest of the Rebels were true Protestants; and whether Presbyterians, Independents, Anabaptists, or of any other Sect? This Interrogatory is desired to be answered Categorically, without Equivocations or mental Reservations?

4. Whether all this Cry and no Wool be not a certain sign that the Devil has been shearing Hogs, and hath employed *F. Smith*, and the Mayor of *Goatham* to wind into fleeces with *Care*, and make the best on't for him.

5. Whether Pretogative and Law which were one thing, when Serjeant *Thurland* was made Baron of the Exchequer, be not so still; and whether, *The Kings needs you shall spend before all others*, and *If upon any terms you part with your Mony the Nation is betrayed*, be not of kin to the story of the *Satyr*, who blew his fingers to make them warm, and made use of the same breath to cool his Porridge, and whether the breath of the last speech might not as well have been spared for the same use.

6. Whether Sedition and Rebellion under the pretence of Religion, be not playing the Devil for Gods sake?

7. Whether if *Jack Lambert* had arrived to be Lord Protector, he would not have been a Popish Successor to St. *Oliver*; and whether those who call themselves true Protestants, had not brought their Hogs to a fair Market, in selling Popery and Arbitrary Government by their thorow Reformation; and what security they will give, that we shall never be in such danger again?

8. Whether the Soul of a Jesuit, according to the Doctrine of *Plato Redivivus* does not transmigrate at his Death into the body of a stickling Commonwealth Schismatick?

9. Whether the L. *Forrester*, who was the first man that built a Synagogue for the Whigs near *Edenburgh*, and was presently after murdered by his Whore, because he delayed to marry her according to the Popes Dispensation found in his Closet which he had for that purpose procured from *Rome*: be not an invincible argument, that there is no danger of bringing in Popery by Toleration, and that it is impossible for the same person to be a pretended Dissenting Protestant, and a real Papist.

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